The Chaplain

CIAL ISSUE
DEVOTED TO

Public Worship

Readings, Discussion, Illustration

A REFRESHER COURSE FOR CHAPLAINS

February 1955

A Journal for Protestant Chaplains

Published bimonthly by The General Commission on Chaplains, an agency of 42 denominations and religious organizations. The total membership of the affiliated denominations exceeds 30 millions.

Member of The Associated Church Press.

Vol. 12 February 1955 No. 1

Articles

THE SETTING OF WORSHIP ..... *John R. Scotford* 1
A "PASTORAL" PRAYER ..... *Harry Emerson Fosdick* 7
OBJECTIVE AND SUBJECTIVE WORSHIP ..... *James Bissett Pratt* 8
OBJECTIVE MATERIALS OF WORSHIP ..... *Willard L. Sperry* 11
TEACH THEM TO WORSHIP! ..... *M. J. Creeger* 14
AN ORDER OF WORSHIP BASED ON THE SIXTH CHAPTER OF ISAIAH
John Newton Thomas 15
RECOMMENDED MUSIC FOR CHOIR AND ORGAN ..... *Ethel K. Leach* 21
THE COMPOSITION OF PUBLIC PRAYERS ..... *Henry Sloane Coffin* 25
MINISTERING IN TIMES OF EMERGENCY TO THOSE OF OTHER FAITHS
III. Seventh-Day Adventists ..... *William H. Bergherm* 37

Departments

EDITORIAL 14
BOOKS 41
NEWS ROUNDUP 43
ALL IN FUN! 48

Editor: MARION J. CREEGER
Associate Editor: JULIA A. LACY
Circulation Manager: ISABEL R. SENAR

OFFICERS OF THE COMMISSION: Willard M. Wickizer, chairman; Joseph R. Sizoo, Fred S. Buschmeyer, vice-chairmen; Andrew R. Bird, treasurer; Charles Enders, secretary; Marion J. Creeger, director.

Subscription rates to civilians for one year (6 issues) $1.25; single copies 25c

All contents copyrighted, 1955, by The General Commission on Chaplains, 122 Maryland Avenue, NE., Washington 2, D.C.

An authority on church building discusses the setting of worship in the military life

The Setting of Worship

by John R. Scotford

IN THE armed forces it is essential that worship be strongly dramatized. Symbols are much used in the military life. The uniform, the insignia of rank, the flag are quickly recognized and have much meaning. The relations between individuals are much more formalized and dressed up than in civilian life. If religion is to be meaningful to those whom it would serve, it must speak their language. The chaplain finds it natural to make a larger use of symbols than does the pastor of a local church.

The men and women to whom the chaplain must communicate religion have a greater variety of cultural backgrounds than is commonly found in a civilian parish. The civilian minister talks to a selected group who have a common understanding of his language; the chaplain must address himself to a cross section of society. In this process words suffer from serious limitations, while symbols have a more universal appeal. Most people are rather more eye-minded than ear-minded.

Dr. Scotford was president of the North American Conference of Church Architecture from 1947 to 1952. Books he has authored include The Church Beautiful *and* When You Build Your Church. *A Congregational minister and former editor of* Advance, *he now travels extensively as a church building consultant.*

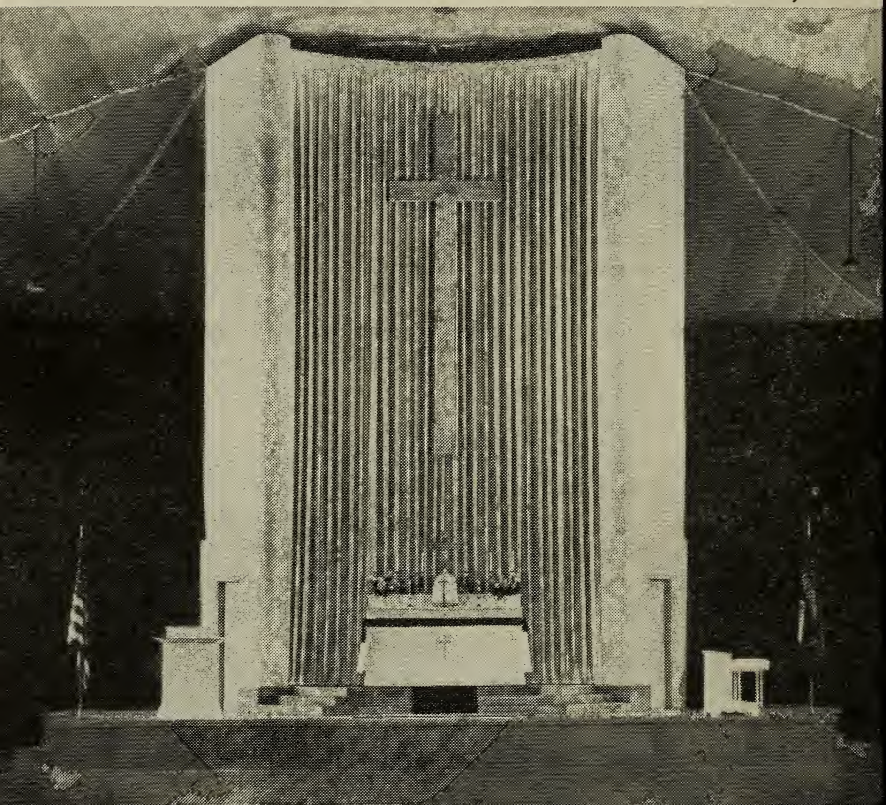
They see more than they hear. The wise chaplain will give his listeners plenty to look at, knowing that this is the best way to reach many men.

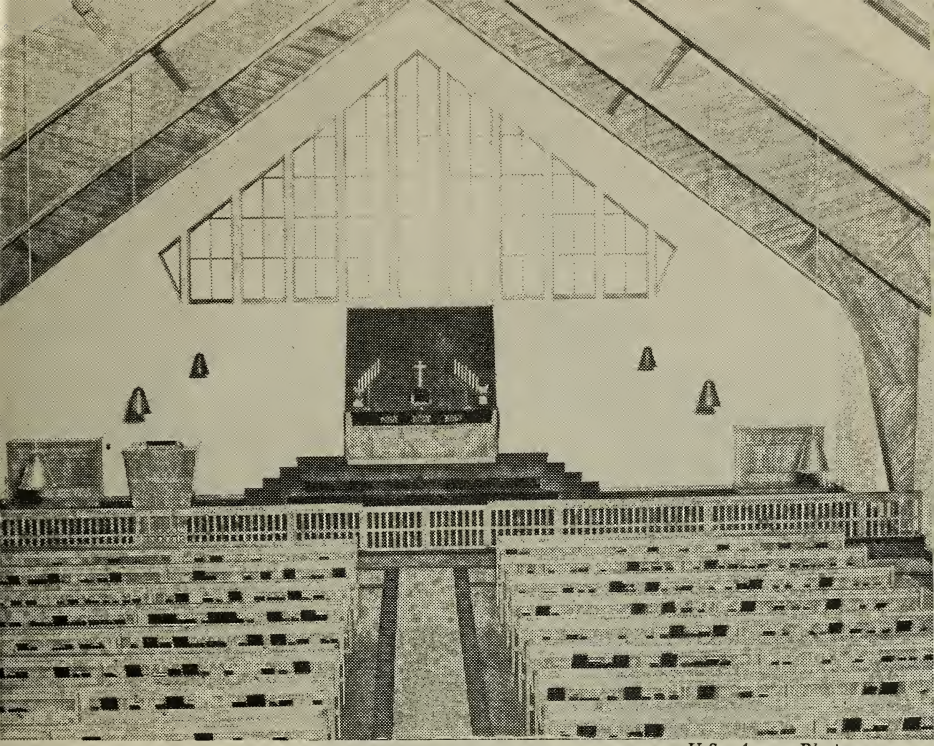
Practical effectiveness, rather than liturgical correctness, is the test of any setting for worship. Yet the two are in no sense contradictory. The best liturgical usage is based on human experience. From this point of view I would venture two criticisms of the accompanying pictures of chapels.

The cross is the symbol of the Christian faith as the flag is the symbol of our nation. Both should be given the same respectful treatment. Both custom and law prohibit the use of the flag in any trivial way, such as for decoration. The national flag is raised and lowered with respect. Either it is in a conspicuous position or it is

Wartime chapel in the gymnasium at the U. S. Naval Training Center, Great Lakes, Illinois—an example of how unusual settings can be transformed for worship.

U.S. Navy Photo





U.S. Army Photo

NEW POST CHAPEL, CAMP ROEDER, SALZBURG, AUSTRIA

The chapel has a seating capacity of 350. The exposed woodwork—pews, altar, pulpit, etc.—was left in the natural state and covered with several coats of varnish. The effect is very pleasing. All units on the post use the chapel, and five services are held on Sunday.

---

not used. The same principles apply to the cross. It should never be used for decoration, and should always be dominant. Yet in the picture of the chapel in the gymnasium at Great Lakes, Illinois, we find three crosses right on top of each other.

Candles, also, need to be kept under control. They are not ends in themselves but part of a larger setting. They introduce a bit of liveliness into worship, and symbolize the devotion of the congregation. The rule is that the top of the candles should not extend above the crosspiece of the cross. In most of the pictures this principle is followed, but in some instances the candles overshadow the cross rather than being subordinate to it.

As a practical matter, a congregation should never face a source

of light, simply because this is hard on the human eye, making attention difficult and sometimes causing positive discomfort. Yet at Camp Roeder in Salzburg, Austria, the worshipers face a considerable expanse of glass, which appears to be entirely clear.

In General, the simpler a setting, the more effective it is for worship. A mass of conflicting lines leads the eye hither and yon, distracting attention. The only instance in which this principle is violated is the chapel of the U.S. Naval Academy. Here the intention was to beautify; but I doubt that the organ pipes, the elaborate furnishings, or even the stained-glass window really help. The communion table and the cross, which should be central, are swallowed up by the larger picture.

On the other hand, most of these military installations gain their power from their simplicity and from the richness of the colors used. Aside from the multiplicity of crosses, the Great Lakes ar-

Chapel of the United States Naval Academy at Annapolis

U.S. Air Force Photo

ETHAN ALLEN AIR FORCE BASE CHAPEL, VERMONT

The dossal has dark blue sides and a silver gray center. The window drapes are a light blue. There are gray foam-rubber cushion kneelers. The carpet is gray with tan flecks.

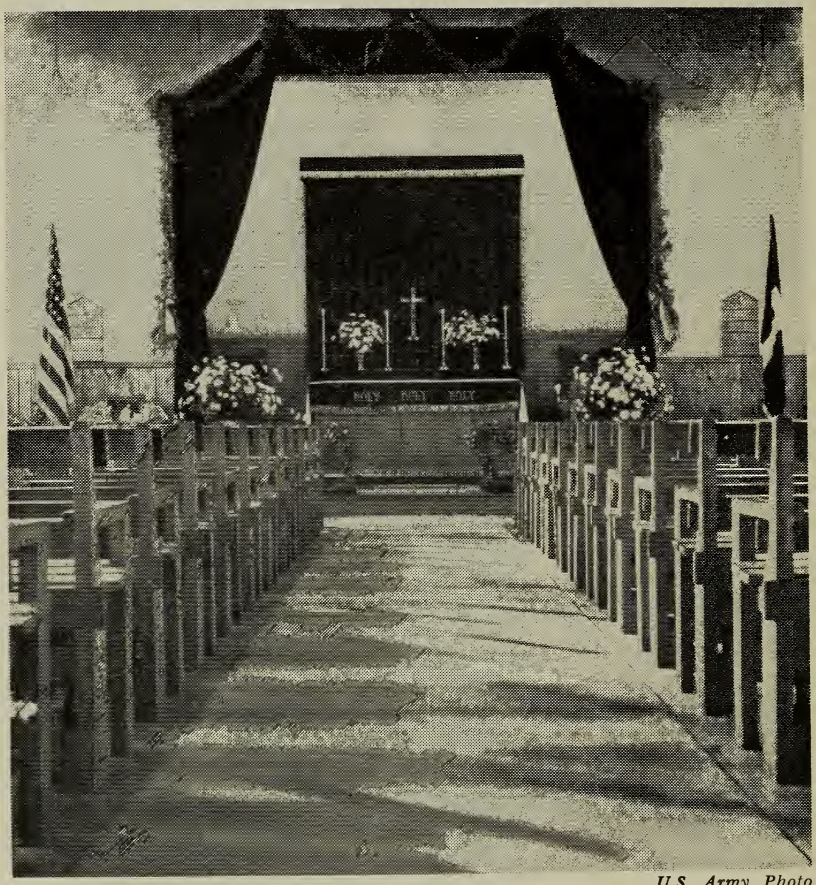
---

rangement has unity and power. The chapel at Ethan Allen Air Force Base, Vermont, shows how hangings in two colors can give an increased sense of height and dignity to the altar. At the post chapel at Carlisle Barracks, Pennsylvania, the eye is led irresistibly to the cross. This is also an excellent illustration of how flowers may be used to heighten the total effect without becoming ends in themselves.

Chaplains must carry on under all sorts of conditions, some of them seemingly impossible. However, I suspect that on the average they face fewer distractions in the setting of worship than do the ministers in most churches. Blessed is the necessity for simplicity under which they commonly labor! Their usual problem is *how to make the cross the central feature.* This can best be done by giving it a vivid background in strong contrast to everything else. Scarlet claims the eye more than any

other color. It stands out against sea and sky—and the dark woodwork so commonly found in religious buildings. If there are to be candles or flowers, they should be related to the cross. The result should be a pleasing composition with rich emotional overtones.

Such a setting will remind some of churches to which they are accustomed at home; but to more it will speak in its own right, inspiring that reverence which is the heart of worship.



U.S. Army Photo

POST CHAPEL, CARLISLE BARRACKS, PENNSYLVANIA

A "Pastoral" Prayer

by Harry Emerson Fosdick

This pulpit prayer illustrates every principle laid down by Dr. Coffin in "The Composition of Public Prayers" (below, pages 25-36). After reading Coffin's discussion, notice how this prayer possesses *comprehensiveness, orderliness, concreteness, objectivity, freshness, variety,* and *brevity in its divisions.*

ETERNAL God, high above all yet in all, from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever, we worship thee.

Thou art very great. Like mountains whose summits are clad in clouds, so is thy mystery to us. We thy children on this wandering island in the sky, a speck amid the vasts of space, look up to thee. O God, let us not be confounded by the empty spaces or affrighted by world beyond world unfathomable.

As thou hast put us into a great universe, help us to see behind it and in it a great God and lift up our minds to say, like our fathers before us, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Above all, we have come to thee that thou mightest make real to us the universe within. There lie our fortune and destiny, for there truth may walk in shining garments and goodness grow glorious and beauty be beautiful indeed. O thou who hast taught us through thy Son that the kingdom of heaven is within us, make true, we beseech thee this day, that description of our lives.

Meet us in the secret places of our souls. Walk thou through the hidden rooms whence too often we have banished thee. Let all that is low and abominable, selfish, vindictive, and of a mean report be put from us. Cast it down, discard it, good Lord, and lift up whatever is excellent and beautiful, august, unselfish, and of high repute.

Look upon the varieties of human need gathered here into our place of prayer:

Some of us come to thee in trouble, and out of the depths we lift up our souls. O thou who canst take a day in winter and make it shine, do thou, in the wintry season of our souls give us an illumined hour, and send us forth with such blue skies above us that it may seem the harbinger of spring and the promise of a

[*Continued on page 40*]

Objective and Subjective Worship

JAMES BISSETT PRATT

Formerly Professor of Philosophy in Williams College

I HAVE had occasion more than once to distinguish between two types of worship, one of which aims at making some kind of effect upon the Deity or in some way communicating with him, while the other seeks only to induce some desired mood or belief or attitude in the mind of the worshiper. The former of these types I shall refer to, for the sake of brevity, as *objective worship,* and the latter I shall call *subjective worship.* The distinction between the two seems to me so important that I doubt whether a thorough understanding of the various cults found in the different religions be possible unless this distinction be quite explicitly recognized. It is the key to many a ceremonial which without it must remain for most of us obscure, strange, and even ridiculous or shocking. This is true within the bounds of our own Christian religion. Consider, for example, the impressions of the Protestant on first being present at a Catholic Mass, or the feelings of the Catholic on first attending a Protestant service. To the Protestant the mass seems fantastic; to the Catholic the evangelical worship appears godless. Each can understand the other only by appreciating the difference in aim: the leading purpose of the mass is the worship of God, that of the Protestant service is the subjective impression upon the minds and hearts of the worshipers.

. . . . . .

The same objective character of much of Catholic worship is to be seen in the very buildings themselves which we know as Catholic churches. As Henry Adams

Reprinted by permission from The Religious Consciousness *by James Bissett Pratt (pp. 290-99). Copyright 1920 by The Macmillan Co., 60 Fifth Ave., New York 11, N.Y.*

puts it, the nave was made for the people but the choir for God.[1] Especially noticeable is the arrangement for objective worship in the cathedrals of Spain, where the central portion of the nave is blocked up with the *coro* or choir, whose walls, rising on three sides, make it almost a separate building in the midst of the cathedral. Thus the view of the high altar is quite cut off from all parts of the church except the *coro,* the small space between it and the altar, and a minute section of each transept. The result is that only a few worshipers in the whole cathedral can see the altar,—a commentary in stone upon the purpose of the cathedral and of the services performed within it. The important thing is not that the worshipers should be able to behold and follow the service or be impressed by it, but *that God should be properly and gloriously worshiped.*

. . . . . .

The same contrast between the objective and the subjective is seen again if we compare the acts and bearing of the minister with those of the priest in conducting the service. The minister as well as the priest may mean that God shall hear the words of the service, but he certainly also means that the congregation shall hear, —both in order that they may pray with him and also in order to produce upon them, by his prayers and their prayers, the desired psychological effect. He not only prays; he "leads in prayer." His prayer he utters in a loud voice, that all may hear, as he stands facing the audience. And too often his prayer is of the sort intended in the oft-quoted description:—"the most eloquent prayer ever addressed to a Boston audience."

Instead of this, the priest turns his back on the congregation, faces the altar where God is, and whispers his prayer in a voice too low to be heard by anyone and in a tongue unknown to all but his fellow priests. During most of the service he seems utterly oblivious to the presence of other worshipers. The Protestant clergyman on a rainy Sunday, when the church is cold and only twenty or thirty are present, may dismiss his hearers and give up the service. To the Catholic priest, the size of the congregation and the temperature of the building make no apparent difference. He comes into the church from the sacristy carrying the chalice and followed by his at-

[1] "The choir was made not for the pilgrim but for the deity, and is as old as Adam or perhaps older. . . . The Christian church not only took the sanctuary in hand and gave it a new form, but it also added the idea of the nave and transepts, and developed it into imperial splendor. The pilgrim-tourist feels at home in the nave because it was built for him; the artist loves the sanctuary because he built it for God" ("Mont St. Michel and Chartres," Washington: 1912, p. 161).

tendant, looking neither to the right hand nor to the left for his audience, with his eyes fixed only upon the altar where the body and blood of Christ are shortly to be seen; and he says his mass in exactly the same way whether the church be thronged or he and the boy be the only human beings in the building.

For the mass is viewed by the Church not as a means for producing an effect but as something objectively worth while in itself —the mysterious sacrifice on the cross of God to God, miraculously repeated upon the altar.

. . . . . .

It was this almost unreplaceable stimulus to the religious sentiment that was left behind when our Protestant fathers went out from the old historic Church. And when this is understood one sees how hopeless it must ever be to fill the place of this lost sense of the peculiar immediacy of the Supernatural and Divine by any use of candles or incense, intoned service and ringing of bells, or . . . violins, cellos, and opera singers.

In other words, the subjective effect of the objective methods used by the Catholic Church is very considerable, even though aimed at only indirectly,—in fact largely because it is aimed at only indirectly.

The Meaning of Worship

When I hear clever people say that "man has lost the capacity for worship today" I disagree completely. An enormous amount of worship is poured out every day. . . .

I remember during the war when I was working at a Youth Center in London, we had had a very exciting evening. There had been a concert and dancing and speeches and cheers and singing "For he's a jolly good fellow" and all the rest of it. When it came to closing time I suggested to the leaders that we should close, as we usually did, with Club prayers. I think I must have used the word *worship,* for one of them said to me quite bluntly, "You know, we haven't any idea what you really mean by worship!"

"Haven't you?" I said. "Well, it's *three cheers for God.*"

That's crude, of course, but some of those young things saw for the first time what worship meant, or at least so they told me afterwards. They'd spent almost the whole evening clapping and cheering people. Worship meant that they were going to acknowledge that God was the Source of all that was jolly and friendly and lovable in people. Worship meant that they would try and give to Him, the Power behind "the whole show," the love and admiration and respect that they were so ready to give to human beings.

—From J. B. Phillips, *Plain Christianity,* pp. 57-58. Copyright 1954 by The Macmillan Co. and used with the publisher's permission.

By WILLARD L. SPERRY

Objective MATERIALS of Worship

For three decades Reality in Worship *has influenced subsequent literature on the public worship of God. Here is the heart of an important chapter.*

The author was dean of Harvard Divinity School for 31 years.

TO suppose that Protestant worship can ever become as wholly objective as the Catholic Mass, as a Byzantine mosaic, or as astronomy, is sheer folly. The Protestant in church will always be conscious of himself as worshiper. But Protestant worship would be vastly improved if all Protestant ministers addressed themselves to the task of making such unequivocal pronouncement

Reprinted by permission from Reality in Worship *by Willard L. Sperry (pp. 270-75). Copyright 1925 by The Macmillan Company, 60 Fifth Ave., New York 11, N.Y.*

about God as Christian faith and knowledge suggest, and then choosing as the vehicles for this pronouncement, artistic forms in which the truth is stated objectively rather than subjectively.

We need not despair of this task, either as an intellectual adventure or an occasion for the exercise of art. We have only to cease talking about ourselves when we go to church and to begin talking about God, talking to God, to get on the right road again. In the willingness of the worshiper to forget himself, to throw himself overboard, in the determination of the minister not to obtrude his hands and feet, in these rigorous moods lies the secret of effective public worship.

Protestantism can be trusted to preserve its characteristic subjectivity. The correction which it needs at present is in the opposite direction. On both the highest and the lowest grounds, those of duty and strategy, we shall be well advised if we set about censoring and deleting a whole body of subjective material which has crept into our services, restoring some of the elder objective material that was genuinely artistic, and fashioning new significant forms to express such creative spirit as we may possess.

I can only suggest certain simple changes which any minister may make in his service as it now stands, without any revision of its order.

The first thing to go will be the subjective hymns with which Protestantism is cursed. Once you become conscious that there is a difference between objective and subjective worship the average Protestant hymnal is a thing to be used with discretion. Parts of it are weak and ineffectual.

Canon Liddon once wrote to Scott Holland, "In choosing hymns . . . choose objective not subjective hymns. . . . The subjective hymn is an ode to itself, or an assertion of self disguised in religious language." A characteristic hymn cast in this too Protestant mold is Goethe's poem,

> Purer yet and purer,
> I would be in mind,
> Dearer yet and dearer,
> Ev'ry duty find.

It runs its familiar course through, "Calmer yet and calmer, . . . Surer yet and surer, . . . Higher yet and higher, . . . Nearer yet and nearer" to its last stanza,

> Swifter yet and swifter,
> Ever onward run,
> Firmer yet and firmer
> Step as I go on;
> Oft these earnest longings
> Swell within my breast,
> Yet their inner meaning
> Ne'er can be expressed.

The last four lines are the perfect anti-climax for the purposes of hymnology. We do not question the beauty of the words or

the sincerity of the intention. We do question the poem as a work of real art and as a vehicle for the worship of God. Put over against it, "O God, our help in ages past" and its effeminacy is only too plain.

The second thing to go will be the subjective anthem, "Oh for the wings of a dove" and its ilk. The subjective raptures alleged by the soprano do not belong in a church service. If she really feels that way, she should say so in her studio. All things considered, the *Te Deum* is perhaps the best anthem readily available for common church use. Its absolute objectivity never fails to get the intent and alert subjective response. I have seen it succeed again and again where the soprano soloist failed miserably. When you stop to think twice about it, you will realize that the strength of the Prayer Book service lies not so much in the reliable and formal beauty of the language as in its objectivity as a real work of art. The Prayer Book was compiled before the tide of subjectivity had begun to run. That is its real strength, and there is the secret of its success as a vehicle for worship. But you do not need a Prayer Book to get an objective service. You have only to know the principle which underlies these things.

. . . . . .

The third thing to go will be the subjective scripture lesson. Such passages from the Bible belong to the closet, not the service of public worship. We ministers have, so often, a private predilection for autobiographical passages from the prophets, and introspective passages from the epistles, which we like to think tell our tale also. But these are peculiarly inappropriate passages for public worship. Scripture lessons should be chosen from the "masculine, objective" parts of the Bible: Genesis, Exodus, Deuteronomy, the books of Samuel and Kings, the Gospels and the Acts, and the lyrical or ethical passages in the Epistles. Most of us have absolutely no suspicion of the real power of a great story, finely read in something like its entirety—the death of Absalom, the shipwreck of Paul. We may trust the story to become for the hearers a parable of life. Meanwhile it is a supreme work of art. Objective scripture lessons, then.

And finally, a pastoral prayer which really gets its feet out of the slough of interminable self-analysis and stands upon solid ground. How easy it is, in the free prayer, to wallow in the states of our own soul. How plain it is that in the pastoral prayer, we are voicing the needs of all sorts and conditions of men, as they seek to relate themselves to the Kingdom of God.

EDITORIAL

by M. J. CREEGER

TEACH THEM TO WORSHIP!

FOR THE military chaplain, as for the minister of a civilian parish, one of the greatest of his many privileges is that of teaching the art of worship. It is a privilege surpassed only by that of actually leading a congregation into the presence of God.

To neglect the *teaching* of worship may lead to failure in its *practice,* for many people seem to regard public worship as highly optional and of little importance.

When the conscientious minister encounters this attitude, he asks himself, "Why?" and "What can I do about changing it?"

Answers to these questions appear on many pages of this issue. Here I would emphasize the minister's role as teacher and offer two reminders:

FIRST, the minister needs to teach his people that **satisfying worship is an art**—one resembling the art of friendship—and that, like any other art, it must be **learned and developed through practice.**

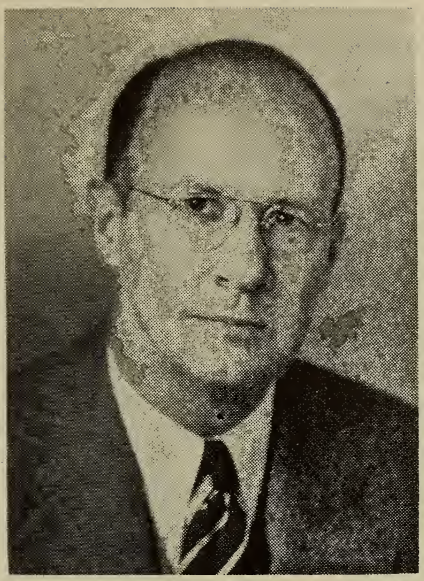
A vivid consciousness of the presence, goodness, power, and love of God, the Invisible Friend, does not just happen any more than does a happy, satisfying, helpful relationship with one's fellow. Friendship does not spring full-flowered at once. The maturing of a chance meeting into a ripe friendship requires purpose, effort, and faithful cultivation. To exercise such care toward one's experience of God is to practice the art of worship.

Knowledge, feeling, and expression are important factors of friendship. We continually seek to know our friends better and to find ways of expressing appreciation and love. These things we do through conversation, correspondence, working together, giving gifts, giving self in helpful loyalty.

The principles are the same in our friendship with God. Through worship we seek to know the Infinite Spirit better, to love and to adore him, and to give ourselves to him.

AND IF worship is an art, it has a technique. So the second reminder is this: The minister must **teach this technique to his people.** We may not assume that all who attend a public service of worship either understand the purpose of it, or can follow the order intelligently, or can use the materials of worship with meaning. Especially is this true of most young people in military chapels. They must be taught such elementary matters as these: that the purpose of worship is to hold meaningful fellowship with God; that the elements of a service—such as the call to worship, the prayers, the scripture readings, the hymns, and the sermon—are parts of an *order* of worship; and that the materials of worship are the language of the spirit through which they converse with God.

One way to do this without destroying the worship experience itself is through an occasional sermon or series of sermons in which the nature, purpose, forms, and materials of worship are interpreted in the setting of a well-ordered service that demonstrates the interpretation.



By JOHN NEWTON THOMAS

An Order of Worship based on THE SIXTH CHAPTER OF ISAIAH

THE experience of Isaiah in the temple is the classic illustration of that analysis of the worship experience which was first presented by Von Ogden Vogt in his *Art and Religion* (1921), an analysis followed in the main by Willard Sperry in his *Reality in Worship* (1925) and by numerous other, more recent, writers on the subject.

Dr. Thomas is professor of systematic theology at Union Seminary, Richmond, Va. When he was pastor of Grace Covenant Presbyterian Church in Richmond, the order of worship here described was introduced in the morning service.

In Isaiah's experience we may discover the following steps:

1) A vision of God in the temple (vss. 1-4)
2) A sense of unworthiness leading to confession (vs. 5)
3) A joyful assurance of forgiveness (vss. 6-7)
4) Divine illumination as God speaks to Isaiah
5) Isaiah's consecration of himself (vs. 8)
6) Further illumination (vss. 9-13)

This experience of Isaiah's seems to illustrate the natural and logical progression in that intercourse of the soul with God which we call worship, and is therefore taken by students as the norm of true worship. Of course, not all individuals are the same, nor do their moods keep a regular order. We cannot expect that everyone in a congregation will find that his experience conforms exactly to Isaiah's. But it is possible for the general movement in the service to be a reality in the hearts of most of the people.

One church now consciously patterning its morning worship on the experience outlined above is Grace Covenant Presbyterian Church in Richmond, Virginia. With the twofold aim of expressing and producing such an experience, the order of service is as follows:

THE VISION OF GOD
Organ Prelude
Meditation
Call to Worship and the Sanctus
Invocation
Hymn of Adoration

THE CONFESSION OF SIN
(A prayer of confession by the congregation, followed by the minister's prayer for the assurance of pardon)

EXALTATION AND ILLUMINATION
A Canticle of Praise
Reading of the Scripture in Unison
The Apostles' Creed and Gloria Patri
The Pastoral Prayer

THE CONSECRATION OF THE OFFERING
Anthem
The Offertory
Doxology and Prayer of Dedication

THE EXPOSITION OF THE SCRIPTURE
Reading of the Scripture
Choral Response
Sermon

THE CONSECRATION OF LIFE
Prayer
Hymn
Benediction and Choral Amen
Meditation
Postlude

Let us analyze this order of worship:

Vision

The first unit in this service consists of a group of acts designed to present the being, majesty, and holiness of God and thus to give us a vision of him such as Isaiah experienced in the temple.

An effort is made to begin the service in quiet reverence. Members are urged to come to church early and to engage in prayer and meditation, without conversation, before the service formally begins. At eleven o'clock the choir and the minister enter as quietly as possible, and are then seated, join-

ing for a moment in silent prayer with the congregation as the organ plays softly.

The minister then rises and gives a call to worship, using a quotation from the Scriptures that summons the people to fix their attention upon God. Then, as the people bow, the sense of God's presence and glory is enhanced by the choir's singing of the Sanctus.

Immediately afterwards the minister offers the invocation, praying that God will bless the congregation and its worship.

This part of the service builds up to a climax as the congregation rises and sings a hymn of adoration. The hymn selected for this place in the service is always of an "objective" character, proclaiming the being and some of the attributes of the Deity.

A strong case can be made for the use of a processional hymn as the initial act of the service. This has been omitted in the present service for two reasons:

In the first place a processional hymn means that the people are called upon to begin their worship with an act of praise for which they are not prepared. A hymn for a processional must necessarily be an expression of praise or dedication, but this is out of place until the worshipers have to some extent been made aware of the presence of God, and have come to feel the desire for praise. (For this same reason, the Doxology seems hardly appropriate as the opening act of a service.)

The second reason for omitting the processional hymn is that it destroys the possibility of beginning the service in an atmosphere of quiet reverence, which is essential if real worship is to take place.

Confession

After catching a vision of God, our hearts turn instinctively to the thought of our own unworthiness, and we feel moved to acknowledge our sin. The service under discussion provides for this acknowledgment in the general prayer of confession, which is printed in the bulletin and read by the minister and the congregation together.

The minister follows this immediately with a prayer that we may feel assured of God's proffered forgiveness.

A prayer devoted purely to confession not only meets a need at this stage of the worship experience but also serves to lend a needed emphasis to the fact of sin and the necessity of confession to God.

Exaltation

With the assurance of God's forgiveness in our hearts, there wells up within them the feeling of thanksgiving, a blessed sense of restored fellowship, just as Isaiah experienced, lifting us to the level of exaltation. At this

point the choir expresses that exaltation in what, for lack of a better term, we have called a "canticle of praise." This is in the nature of a brief anthem of praise.

Illumination

We are now ready for new reaches in our worship. Having been restored to God's fellowship, having been drawn up closer to him, we face the world from a new perspective. Our hearts and minds are open for God to illumine them. Hence we rise and read together from his Word that he may speak to us.

Having heard him speak, we feel moved to affirm in response our own convictions, that they may be clarified and strengthened. This affirmation is made in the repeating together of the Apostles' Creed.

The singing of the Gloria then follows—a burst of praise to Father, Son, and Holy Ghost, in whose being, power, and love we have just affirmed our belief.

The congregation are likewise ready at this point to speak with God—to offer him their thanksgiving, to lay before him their petitions, and to intercede for other men. Hence the next act of worship is the pastoral prayer. Inasmuch as confession has already been made, it is not included again in this prayer. From time to time the pastoral prayer is closed with the Lord's Prayer, in which the congregation joins the minister. The Lord's Prayer, being of a general nature and including a wide range of petitions, seems to follow more logically the pastoral prayer than it does the brief invocation or the prayer of confession.

At the close of the prayer the choir continues the worship in an anthem of noble aspiration or reverent supplication.

It will have been noted that there are other elements in this unit of worship than those which can be strictly called illumination. However, it is more largely an experience of illumination than anything else, inasmuch as we listen to God speak through his Word; affirm, and thus clarify, our own convictions; and formulate our desires and petitions with more or less definiteness in the pastoral prayer. We cannot, of course, rigidly classify any one item in a service—such, for instance, as a hymn—under the head of any one particular experience. The terms describing the various units in the service serve only to indicate its broad movement in a general way.

Consecration of Substance

After a period of illumination, with its associated experiences, we are ready, as Isaiah was, for an act of consecration. This we perform in the dedication of our substance to God, with joy and praise

in the heart. As the officers bring forward the gifts to be laid before God, the congregation rises and expresses its praise in the singing of the Doxology, following which the gifts are consecrated with prayer.

Illumination—Preaching of the Word

We have now had various experiences in our worship—the vision of God, the confession of sin, exaltation, illumination, with thanksgiving and praise, and a consecration of our substance. In the heightened mood and clarified atmosphere at this point we are ready to receive further illumination from God, just as Isaiah received further illumination after his consecration. Hence the minister reads again from the Word of God and expounds the Word in the sermon. The scripture upon which the sermon is to be based is placed close to it in order that the connection may not be lost, and also in order that latecomers may not miss the reading of this scripture. Between the scripture and the sermon either a hymn bearing closely upon the passage read is sung by the congregation or a choral prayer for guidance is sung by the choir.

Consecration of Life

By the time the sermon is ended we are ready, if ever, for reconsecration. While a second act of consecration is not explicitly recorded in the sixth chapter of Isaiah, it is possibly implied, and it is certainly necessary in a service of public worship as the concluding act following the sermon. The part of the service after the sermon can therefore be thought of as a consecration of life.

It begins with a period of silent prayer in which each one of the worshipers communes with God as he is moved by whatever light, inspiration, or appeal may have come through the sermon.

There follows a "subjective" hymn, expressive of our feelings, resolutions, and new attitudes insofar as such a hymn is available.

After the hymn the congregation is seated while the minister pronounces the benediction, the people remaining with heads bowed as the choir sings a threefold or fourfold amen. This manner of ending the service insures more dignity and reverence than is possible when the people stand for the benediction and follow a spoken amen immediately with a noisy reaching for hats and bags.

Some General Remarks

An effort has been made in this service to give the congregation a more active part in the worship. It is strange that, with our Protestant emphasis on "the priesthood of believers," we have in reality given the people sometimes a smaller part in the worship than

they had in the Catholic Church. This order endeavors to correct that mistake. In addition to the hymns, in which all should join, there are the prayer of confession, the general reading from the Scriptures, the creed, the Gloria, and the silent prayer, in all of which the people actively participate.

A creed has been included in the service because of the feeling that there is a place for an affirmation of the great truths of our religion, an affirmation that strengthens these convictions in ourselves and that honors God by a public confession of them. In recent years we have seen a marked reaction in theological circles against the anticreedalism of an earlier day. We have come to realize that our objection to creeds was itself based upon a creed, and that any movement which is without intellectual content and clear-cut conviction is sterile.

The Apostles' Creed has been selected because of its long tradition and its ecumenical character. As we repeat it we connect ourselves with eighteen centuries of Christian history and with the whole of Christendom, Protestant and Catholic. It is not, of course, a perfectly ideal formulation of the Christian faith—perhaps there is none such. The Apostles' Creed includes certain statements which might not be regarded as fundamental; likewise, it omits certain other truths which are of great significance. But it has been felt that we could not improve upon it, especially in view of its value as a traditional and universally accepted Christian symbol.

Silence has been emphasized in the service, both at its beginning and at its end, and particularly in the silent prayer immediately following the sermon, because of the feeling that silence is really an essential part of corporate worship. As Evelyn Underhill tells us in her great book *Worship,* "silence was a part of worship in the primitive church." We have lost sight of this fact in Protestantism; but if any of us have had the privilege of attending the worship of the Quakers, we have realized the tremendous potentialities in what Rudolph Otto has not inaptly called "the sacrament of silence."

Be thou my Vision, O Lord of my heart;
Naught be all else to me, save that thou art—
Thou my best thought, by day or by night,
Waking or sleeping, thy presence my light.

From ancient Irish poem (trans. by Mary Elizabeth Byrne and versified by Eleanor Hull)

RECOMMENDED MUSIC

for Choir and Organ

Selected by Ethel K. Leach

(For source, see addresses at the end of the article)

Date	Type	Title	Composer
Feb. 6	Prelude	Pastorale	Bingham (8)
	Anthem	Boundless Mercy	Johnson (13)
	Trio	Lamb of God	Bizet-Ryder (9)
	Postlude	Marche Religieuse	Merkel (11)
Feb. 13	Prelude	Reverie	Debussy (9)
	Anthem	Jesu, Joy of My Endeavor	Bach-Scott (13)
	Anthem	O Worship the King—Hymn Anthem with Descant	(13)
	Postlude	Deck Thyself, My Soul	Bach
Feb. 20	Prelude	Pastoral Symphony (*Messiah*)	Handel (9)
	Anthem	Benedictus es Domine	Flagler (3)
	Solo	Consider the Lilies	Scott (4)
	Postlude	Marche Solennelle	Borowski (5)
Feb. 27	Prelude	Sheep May Safely Graze	Bach (5)
	Anthem	The Almighty	Schubert-Ringwald (13)
	Anthem	O Light Divine	Archangelsky (9)
	Postlude	Petite Marche	Dubois-Rogers (9)
March 6	Prelude	Andante (*Ninth Sonata*)	Merkel (11)
	Anthem	His Coming in Glory	Bach-Simeons (13)
	Anthem	Rock of Ages—Hymn Anthem with Descant	(13)
	Postlude	Marche Militaire	Saint-Saens Lacey (9)
March 13	Prelude	Pastorale	Flagler (11)
	Anthem	The Heavens Are Telling	Beethoven (8)
	Solo	The Ninety and Nine	Campion (11)
	Postlude	Christe Redemptor	Matthews (9)
March 20	Prelude	O Salutaris Hostia	Gounod (11)
	Anthem	Ave Maria	Nessler (6)
	Anthem	Holy God, We Praise Thy Name	Gesangbuch
	Postlude	Allegretto (Op. 63)	Volkman

Reprinted by permission from Church Management (*July 1954*)
1900 Euclid Ave., Cleveland 15, Ohio

Date	Type	Title	Composer
March 27	Prelude	Andantino	Lalo (4)
	Anthem	The Lord's My Shepherd	Mueller (11)
	Anthem	Thy Word Is Light	Morgan (11)
	Postlude	Triumphal March	Heintze (11)
April 3 (Palm Sunday)	Prelude	Theme (*Kreutzer Sonata*)	Beethoven
	Anthem	Bless the Lord, O My Soul	Ivanhof (11)
	Anthem	Praise Ye the Lord	Saint-Saens (2)
	Postlude	Postlude Alla Marcia	Grey (8)
April 10 (Easter)	Prelude	Pastorale	Foote (12)
	Anthem	O Morn of Beauty	Sibelius-Matthews
	Solo	Thanks Be to Thee	Handel (11)
	Postlude	March in D Major	Vladimir (9)
April 17	Prelude	Song of Gratitude	Diggle (5)
	Anthem	Tarry with Me	Neidlinger
	Duet	Hear Thou My Prayer, O Lord	Arcadelt
	Postlude	Postlude in C	Mueller (4)
April 24	Prelude	Andante 1st Symphony	Brahms (9)
	Anthem	Come to Me, All Ye That Labor	Roff (13)
	Solo	Lord God of Abraham	Mendelssohn (9)
	Postlude	Jesus Shall Reign	Matthews (9)
May 1	Prelude	Largo	Dvorak
	Anthem	Walk Worthy	Mueller (4)
	Solo	These Are They	A. R. Gaul (11)
	Postlude	Fanfare	Sowerby
May 8	Prelude	Larghetto (*Second Symphony*)	Beethoven (4)
	Anthem	Greater Love Hath No Man	V. Percy (4)
	Anthem	Were You There?—Negro Spiritual	(13)
	Postlude	Canzona	Purvis
May 15	Prelude	Sabbath Reverie	Peery (9)
	Anthem	Little Lamb, Who Made Thee?	Roff (13)
	Solo	O Lord Our God	Mozart (4)
	Postlude	Triumphal March	Wachs
May 22	Prelude	Chorale Prelude	Brahms (4)
	Anthem	Singing with Grace in Your Hearts	Mueller (4)
	Anthem	Sanctus	Gounod (8)
	Postlude	Ode to Joy	Brahms (8)
May 29	Prelude	Air (*Water Music*)	Handel
	Anthem	Prayer for Our Country	Cunkle (13)
	Solo	Recessional	De Koven
	Postlude	March in C	Williams (9)
June 5	Prelude	Prelude and Fugue in G Minor	Lubeck (4)
	Anthem	Bow Down Thine Ear	Arensky (5)
	Duet	Consider the Lilies	Topliff
	Postlude	Thanks Be to Thee	Handel (7)
June 12	Prelude	Mélodie du Soir	Shelley (11)
	Anthem	Act of Contrition	Korn (4)
	Anthem	O Come, Holy Spirit	Schuetky (4)
	Postlude	Postlude	Stern (11)

Date	Type	Title	Composer
June 19	Prelude	Reflections	Whitlock (4)
	Anthem	Breathe on Me, Breath of God	Blake (8)
	Solo	A Song of Consecration	Kennedy (8)
	Postlude	Processional March	E. Guirand (11)
June 25	Prelude	Melody	Wely (11)
	Anthem	Hear My Cry, O God	Mead (4)
	Hymn Anthem with descant "My Faith Looks Up to Thee"		(13)
	Postlude	Postlude	LeMaigre (11)

Key to Music Publishers

1. Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minnesota
2. Boosey-Hawkes-Belwin, Inc., 43 West 23rd Street, New York 10, New York
3. Chappell & Co., Inc., R.K.O. Building, New York 20, New York
4. Carl Fisher, Inc., 56-62 Cooper Square, New York 3, New York
5. J. Fischer & Bros., 119 West 40th Street, New York 18, New York
6. Harold Flammer, Inc., 10 East 43rd Street, New York 17, New York
7. Galaxy Music Corporation, 17 West 40th Street, New York 19, New York
8. The H. W. Gray Company, Inc., 150 East 48th Street, New York 17, New York
9. Theodore Presser Company, Bryn Mawr, Pennsylvania
10. E. C. Schirmer, Boston, Massachusetts
11. G. Schirmer, Inc., 3 East 43rd Street, New York 17, New York
12. A. P. Schmidt Company, 120 Boylston Street, Boston, Massachusetts
13. Shawnee Press, Inc., Delaware Water Gap, Pennsylvania
14. Clayton F. Summy Company, 121 South Wabash, Chicago 4, Illinois

---

For Moral Capital

HELP us, our Father, to show other nations an America to imitate—not the America of loud jazz music, self-seeking indulgence, and love of money, but the America that loves fair play, honest dealing, straight talk, real freedom, and faith in God.

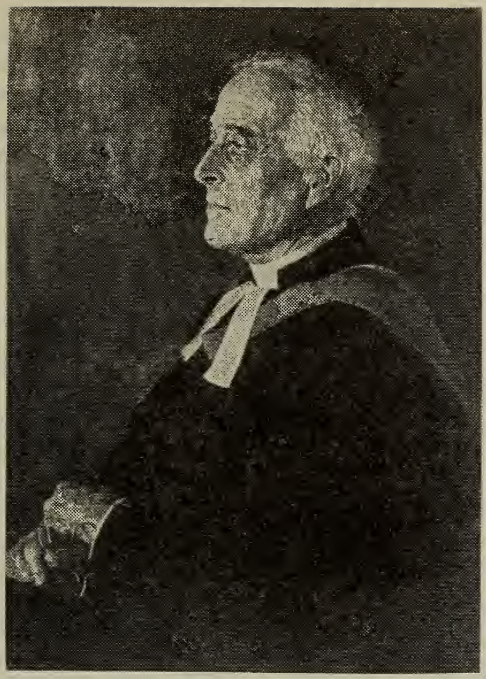
Make us to see that it cannot be done as long as we are content to be coupon clippers on the original investment made by our forefathers.

Give us faith in God and love for our fellow men, that we may have something to deposit on which the young people of today can draw interest tomorrow.

By Thy grace, let us this day increase the moral capital of this country. Amen.

—PETER MARSHALL (Senate Prayer, Friday, June 11, 1948)

From The Prayers of Peter Marshall, *published 1954 by McGraw-Hill Book Company, Inc., 330 West 42nd Street, New York, N.Y.*



By Henry Sloane Coffin

The Composition of Public Prayers

IN THE preparation of public prayers there are certain principles to be borne in mind:

1. **Comprehensiveness.** In a service the main elements of prayer should have their place. They may be listed as adoration, confession, assurance of pardon, thanksgiving, supplication, and intercession. Usually there is also

As president of Union Seminary (N.Y.C.), from 1926 to 1945, Dr. Coffin brought all his princely gifts to the service of God. He died Nov. 25, 1954. (The Union chapel is pictured opposite.)

From The Public Worship of God *by Henry Sloane Coffin (pp. 71-96). Copyright 1946 by W. L. Jenkins. Used by permission of the Westminster Press, Witherspoon Building, Philadelphia 7, Pa.*

a brief prayer at the close of the sermon for the grace which it has held up to the people as God's gift and their obligation. Further, in order to include the Church Triumphant in the prayers of the Church on earth, the communion of saints is celebrated at the conclusion of the prayers of intercession.

Public prayers become "mean," in the words of the Directory,[1] when worshipers are impoverished by the omission of essential acts of their souls in the presence of God.

. . . . . .

There are occasions when the service should be unified about a single idea. This happens on the major Christian festivals—Christmas, Easter, Pentecost, et cetera—on the first Sunday of a new year, the last one of an old, on Thanksgiving Day or similar national celebration. Even then the principle of comprehensiveness should not be lost sight of in the prayers. Ministers will find suggestion and guidance in framing prayers for such days in a small volume . . . issued by the Oxford University Press, under the title, *Prayers for the Christian Year.*

. . . . . .

2. **Orderliness.** . . . "One matter at a time" should be the rule in public prayer. It is impossible for a congregation to enter emotionally into a prayer which jumbles confession, thanksgiving, and petition, and in which their minds are made to dart back and forth from one to the other. All the sins to be acknowledged should be brought together in one prayer, and all the blessings for which thanks are given in another. Each action in common prayer should be introduced with an appropriate address to Deity, so that worshipers are put on the alert for what is coming and may, in the very attribute of God which is named, gain assurance of his answer.

"O Lord, who art nigh unto them that are of a broken heart; and savest such as be of a contrite spirit," announces and prepares the way for a confession of sin.

"O God, Giver of all good, and Fountain of all mercies, in whom are the springs of our life," heralds a thanksgiving and puts souls into a grateful mood.

A similar custom of introducing the various groups of fellow mortals for whom intercessions are offered aids worshipers to think for whom they are praying and why these others have a claim on their prayers in the purpose of God, who has bound us all together in the bundle of life.

"God of the spirits of all flesh, who hast made all men members one of another," leads into a prayer for the whole human family.

---

[1] *Directory for the Worship of God,* adopted 1788 by Presbyterian Church.

"O God, who didst send Thy Word to speak in the prophets and live in Thy Son, and appoint Thy Church to be witness of divine things in all the world," both suggests a prayer for the Church and gives its eternal and historic background.

. . . . . .

An orderly prayer concentrates attention and feeling upon a single action at a time—an action of contrition or an action of praise—and concentrates the mind and heart on one set of relationships at a time, domestic or racial or churchly or national. One would like to underline the word *action*. If in common prayer a congregation are not moving about, they are nonetheless in action mentally and emotionally. It is the latter which is all important. Penitence, thankfulness, a plea for others must be keenly *felt*. If the prayer passes from one mood to another too swiftly, or if its matter for confession or for praise or for supplication is not set forth with sufficient fullness, and pointedness, the feelings do not enter into the action. Prayer must move those who offer it or it is not a self-offering.

. . . . . .

In the early liturgies orderliness was kept in the objects of prayer by announcing them. . . .

There are those who think it wise to follow this plan and bid the people: "Let us humbly confess our sins," "Let us give thanks," "Let us pray for the Church Universal," et cetera. There may be value in this practice. It affords an opportunity to allow a very brief pause in which worshipers may phrase and offer their own prayer. But too many such pauses unduly lengthen a service, and might not be profitably used by an impatient congregation. The custom of introducing each prayer, or each section of a longer prayer, by a suggestive address to God, both keeps the service in orderly motion and furnishes God with material for his gracious self-disclosure.

3. **Concreteness.** Generalities are the bane of public prayers. "Bless Thy Church," is not sufficiently specific to grip the mind, or kindle the imagination, or enlist either feeling or conscience. Contrast Archbishop Laud's prayer:

> Gracious Father, we humbly beseech Thee for Thy universal Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purge it, and where it is in error, direct it; where it is superstitious, rectify it; where in anything it is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breaches thereof, O Thou holy One of Israel.

Instead of, "Bless our country," how much better is, "Bless our country with honorable industry,

sound learning and pure manners." In the prayer of confession a few sins so characterized that consciences bring in their accusations induce more heartfelt penitence than such vague words as "our iniquities and transgressions." Take such delineations of sin as Dr. John Baillie suggests:

> Our failure to be true even to our own accepted standards;
> Our slowness to see the good in our fellows and to see the evil in ourselves;
> Our hardness of heart towards our neighbors' faults and our readiness to make allowance for our own.
>
> (*A Diary of Private Prayer,* p. 15.)

Or consider the scorching descriptions of social iniquity in Walter Rauschenbusch's *For God and the People.* We must acknowledge that we "sin by syndicate," and that the spirit of the group to which we belong socially or racially breeds in us prejudices, snobbery, slavery to its conventions; builds divisive walls between us and others; and causes injustices in the economic order.

Skill is required in the composition of prayers both of confession and thanksgiving, that they may be sufficiently specific to evoke penitence and gratitude and at the same time sufficiently inclusive in the characterizations of sins and of blessings so that all can pray with sincerity and feel the transgressions or the gifts their own. . . .

4. **Objectivity.** This essential in prayer, as in all other elements in public worship, might well have been mentioned first. We are concerned with God, not with our reactions to him. How bad psychologically it is to pray, "Make us *conscious* of Thy presence," or, "Grant us *a sense of* Thy love." The last thing a leader in worship should do is to turn the thought of worshipers inward on their own emotions or state of mind. It is noteworthy that one cannot accurately count his own pulse beats. It is equally fatuous to ask the devout to take their own spiritual temperatures and estimate the warmth or the chill of their feelings toward God. It is wrong to confess as a sin that we spend days with no awareness of God's love for us, or that we find no pleasure in prayer, no delight in our work for God. Feelings vary with health, with the weather, with an infinite variety of circumstances. Many a saint, like Jeremiah or our Lord himself, has felt Godforsaken: that was not necessarily blameworthy in him. Fénelon wisely advised a correspondent: "If God bores you, tell *him* that he bores you." (*"Si Dieu vous gêne, dites lui qu'il vous gêne."*)

This holds of our feelings toward our country, or toward folk of another race, or toward the

Church of God. It is folly to pray for a more ardent love of our native land, or for less dislike toward persons of another color, or for more glowing loyalty to the Church. Let the prayer set forth the heritage and the opportunity of our nation and God's trust in it; his devotion to men of every race, and specially to those despised and disinherited, and his unique gifts to them; the blood of his Son freely shed to purchase a Church out of every kindred and tongue; the world-wide fellowship of Christ's followers, and their God-given task to bind and hold all men in brotherhood; and spontaneously the feelings of worshipers are kindled and their obligations are brought home. . . .

Ministers who dwell on a congregation's gladness over a national victory or on the chance to give to a great cause, are stimulating self-consciousness, complacency, and egotism. There is no room for these when face to face with God. Here we are to lose ourselves that we may be found "in Christ."

. . . . . .

Such a concentration upon God and direct fellowship with him safeguards also from the introduction into prayers of matter meant for the edification of the congregation, and addressed to them via the throne of grace. A prayer which preaches banishes the sense of communion with God. It is quickly felt to be speech from the minister to his auditors.

. . . . . .

5. **Freshness** in thought and language. The needs and sins of man are not new, and the gifts of God are ever of old; but they can be phrased with sufficient novelty to arrest attention and awaken the heart. Conventionality in expression dulls the minds of worshipers. This is the danger of a fixed liturgy, however majestic its diction and meet its petitions. But those who conserve the Early Christian inheritance of freedom in the phraseology of public prayer possess an obligation to keep that freedom, not falling into patterns of speech as conventional as, and likely less dignified and moving than, those of a fixed liturgy.

Who is not all too familiar with the jargon of prayer meetings, and with expressions of certain ministers, which may be striking the first time one hears them, but which pall in time? It is certain that every minister will fall into "ruts" in his language in public prayer, unless he takes pains to prepare himself for each such act in which he leads.

It is not that striking or eloquent or poetic phrasings of a congregation's adoration or penitence are desirable. These are bad taste and attract attention to themselves. A "flowery" prayer is an abomination. The simpler the

language the better, for common prayer is for all, young and old, less and more educated. But the age-old aspirations and contritions of men and the yet more ancient gracious gifts of God can be freshly expressed.

Here, for example, is an evening prayer in which the desires are those which have been in human hearts from the beginning, and in which God's response is as old as his self-disclosure in the Scriptures:

> O God, who hast drawn over the weary day the restful veil of night, enfold us in Thy heavenly peace. Lift from our hands our tasks, and all through the night bear in Thy bosom the weight of our burdens and sorrows: that in untroubled slumber we may press our weariness close to Thy strength, and win new power for the morrow's duties from Thee, who givest to Thy beloved in sleep, through Jesus Christ our Lord" (*Acts of Devotion,* p. 78. The Macmillan Company).

That is a fresh phrasing of elementary spiritual cravings.

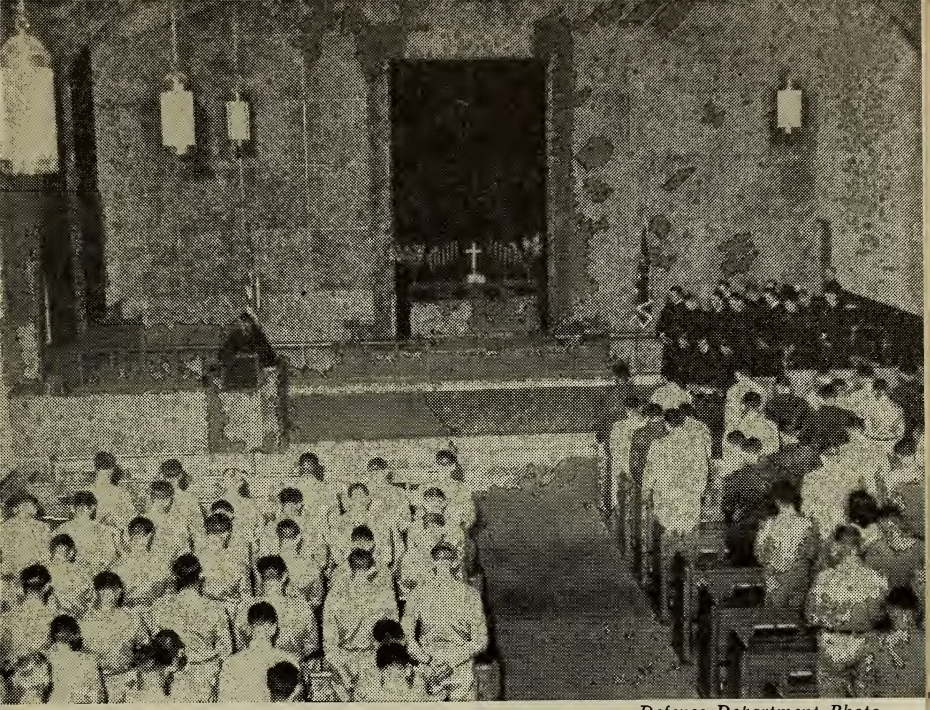
. . . . . .

In regard to the language of prayers, it must be remembered that they occur in a service where the prose of the English Bible is read. (It is assumed that modern versions are kept for the study. My late colleague, Dr. James Moffatt, grieved when his version was read in public worship.) That prose is composed of short words, with a sparing use of adjectives, and with the strength of the sentences in the nouns and verbs. Its beauty is due in large measure to its rhythm, which assists in placing the emphasis on the important words. It has few qualifying or subordinate clauses, but flows along like an unimpeded stream. Public prayers should be phrased in similar prose. Long and abstract words are out of place. The lingo acquired in university and seminary classrooms must be banished. One shudders when one hears in prayer: "Enable us to *co-ordinate* our efforts," "We do not rightly *evaluate* Thy mercies," "Rid us of *self-consciousness,*" "O Thou *transcendent* God, who art also *immanent* in Thy whole creation."

A model in language is the brief prayer which has been made up from the concluding sentence of a sermon of John Henry Newman's:

> O Lord, support us all the day long of this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord (On "Wisdom and Innocence," in *Sermons Bearing on Subjects of the Day*).

It has only four adjectives—"troublous," "busy," "safe," "holy"—all significant. It contains



Defense Department Photo

GOOSE AIR BASE CHAPEL

Memorial services conducted August 1, 1954, by the Protestant chaplain for the Protestant personnel who lost their lives in two different accidents: Sgt. 1/c Otis Lynn Smith, Transportation Port Command "C" (Army); A 1/c James M. Stalnaker, 1872d AACS I&M Sq., Andrews Air Force Base, Md.; A 3/c James H. Tarlton, 1932d AACS Sq., Goose Air Base, Labrador (North West Point Transmitter Site)

---

no word of more than two syllables, and no unusual word unless it be "troublous," which is at once intelligible. ("Troublous" was not in Newman's sentence.) It has a rhythm identical with that of such a sublime Biblical passage as the gracious invitation, "Come unto me, all ye that labor and are heavy laden," et cetera.

. . . . . .

6. **Variety.** This again is an advantage of a flexible liturgy, but an advantage which must be taken and maintained by painstaking effort. It is easy to be monotonous in the use of the same name for Deity: "Heavenly Father" or "Our dear Father." One has only to list the names employed in the New Testament to notice how many they are and how each has a meaning which fits it for a particular prayer: "O Father, Lord of heaven and earth," "the Most High God," "the Father, who seeth in secret," "Righteous

Father," "Holy Father," "the God of patience and consolation," "the God of hope," "the God of our fathers," "God, the Father, of whom are all things and we unto Him," "the God of peace," "the Father of mercies and God of all comfort"—and this only begins the list.

It is also easy to be monotonous in the references to Jesus. This is true of the conclusions of prayers: "For Jesus' sake," or "In Jesus' name," or "Through Jesus Christ our Lord." Why not make the name given to him accord with the thought of the prayer to which it is attached?

Suppose it be a plea for pardon. Then it may conclude, "In His name, who is called Jesus, for he saves from sin," or, "By Thy mercy revealed in the Lamb of God who taketh away the sin of the world."

Suppose it be a prayer for international fellowship. It may be offered "through Him, who is the Desire of nations and their wonderful Counselor," or "through Him who sitteth with Thee on Thy throne and of whose Kingdom there is no end," or "through Him on whose Head are many crowns, the King of Kings and Lord of Lords," or "through Him who is the Light of the World and the Prince of Peace."

There is no grace of character or gift for service that we seek in prayer which cannot be illustrated in the Master's life. That trait in him, or the incident in which it was manifested, can fittingly be recalled in the final plea: "Grant us this grace of modesty for His sake, who was meek and lowly of heart," or, "this diligence in labor in His name who wrought with urgency knowing that for every man the night cometh." Instead of repeating, "Through Jesus Christ our *Lord,*" the many other titles that belong to him may be used: "Saviour"; "the way, the truth, and the life"; "the true Light, which lighteth every man"; "the Good Shepherd"; "the dayspring from on high"; "the bright and morning star"; "the Door, by whom we enter Thy peace and go forth in Thy service"; "the brightness of his glory, and the express image of his Person"; "the first and the last"; "the author and finisher of our faith"; "the Pioneer and Perfection of faith."

These are only a few of the many designations given him. It is not difficult to find a word for him or a brief description of what he has done or is doing that fits the prayer to which it forms the conclusion. If the "Amen" is to be spoken or sung, the congregation or the organist can readily catch these substitutions for the more conventional "Through Jesus Christ our Lord."

. . . . . .

7. **Brevity.** Participation in common prayer makes a strenuous demand upon attention,

imagination, and feeling. These cannot be long sustained. In order to relax the strain on worshipers each prayer should be short, or, when there are a number of parts to a prayer, as in the intercession, it should be divided (as has been suggested) by new addresses to Deity.

The unique contribution of the early Western Church was the terse prayer with a single dominating petition known as a collect. It originated as a summing up (hence the word *"collectio"*) or conclusion uttered by the officiating minister after the congregation had been led in silent prayers of their own, the subjects of which had been proposed to them in the form of "biddings." It acquired a form as fixed as that of a sonnet in poetry, consisting of (1) an address to Deity, (2) a single petition, from which other clauses might develop, and (3) a Trinitarian conclusion, whose composition was governed by rules. These rules, formulated in the Medieval Church, are stated by the late Bishop Frere:

1. All Collects that are printed in the short form, ending with "through Jesus Christ our Lord" or the like, need for the full ending the addition of such words as "Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end." 2. If our Lord's name is already in the body of the prayer, the short ending is "through the *same* Thy Son Jesus Christ our Lord," or the like; and "Who liveth," etc., as above, follows, as the Doxology. 3. If the name of the Holy Spirit is already in the body of the prayer, there follow, in the Doxology, the words "with Thee and the *same* Spirit." 4. The full ending should be used for the proper and principal Collect of the day or of the service: otherwise, if a group of Collects is said, the full ending is used only for the last of the group (Walter Howard Frere, *A Collection of His Papers on Liturgical Subjects,* p. 193).

Collects were taken over from the Medieval Church, and new ones were added at the Reformation, not only by Luther and by the Anglican divines who prepared *The Book of Common Prayer,* but also by the Scottish Reformers.

. . . . . .

Because of its concentration upon a single plea, a collect has the merit of making a pointed impression on mind and heart. Its difference from most other forms of prayer is akin to that between a rifle ball and buckshot. The prayer at the close of a sermon may well be cast in this form. Its composition may cause the rewriting of the discourse, for sermons do not always observe the canon of unity. In that event the sermon will have been made more effective.

In any case the collect form ought to be mastered by all who lead in public prayer. Its condensation and its unity of thought

render it a model to be followed. One may find a prayer of similar form, although less terse, in Eph. 3:13-21. But the putting of much in few words is a contribution of the Latin mind and language.

In present-day Scotland, in order that no prayer may be long, it is the custom further to divide the prayers. A first set of prayers may contain adoration and confession and the assurance of pardon, a second set of prayers after the psalm may contain thanksgiving and supplication, a third set of prayers may be intercessions ending with praise for the communion of saints. This seems wiser than the current usage in this country, where there is only a brief invocation at the outset of the service, and every other element is thrown together into what is strangely called "the *pastoral* prayer" (a most inappropriate name, for other prayers are offered by the pastor, and should voice the needs and mood of the congregation no less than this longer prayer). If one or more prayers—thanksgiving and supplication—be introduced immediately after the Psalter, they will harmonize with its moods, which are those of praise, penitence, and petition. This will bring the intercessory prayer for the world, the nation, the Church, those in trouble, with its climax in thankful remembrance of the communion of saints, within reasonably brief compass. . . .

Brevity in prayers aids in enabling those who engage in them to pray with intensity of mind and feeling. A similar result may be attained by another form of prayer—which has not been in use in Reformed Churches, but is becoming popular in young people's conferences—the dialogue form, with responses, known as a **litany.** It is a very ancient form in the Church, found at least as early as the fourth century. The reason for its revival now is that our young people, and many older ones, absorb knowledge through the eye rather than through the ear, and are more attentive when they are joining vocally than when they are merely listening. . . .

The growing popularity of such responsive services of prayer is evident in the number of them that have been published in recent years. Hunter's *Devotional Services* contain several which have been widely copied. *The Kingdom, the Power and the Glory* (Oxford University Press), put forth in connection with the Prayer Book revision in England, has brought together a collection tested in many Churches. *Acts of Devotion* (The Macmillan Company) has drawn on both of these and added others. Dr. W. R. Bowie's *Lift Up Your Hearts* (The Macmillan Company) has several litanies from his evangelical heart and deft hand. And with the facilities for printing, or

at least for mimeographing, calendars and orders of worship, there is no reason why ministers should not make available to their people some of these services, or prepare an occasional one of their own. . . .

"Bidding prayers" were another form designed to stimulate the people to join in the common offering of prayer. The leader, as has been already said, suggested the object: "Let us pray for . . ."; then the members of the congregation in silence offered the petition, each in his own way. This is a form of prayer which ought to be used frequently in smaller companies, such as gather for a midweek service. The number of laymen who will or can profitably lead in prayer is limited. But a prayer meeting can be restored to its original purpose and deserve its name, if the minister or other leader will carefully prepare such a bidding prayer, giving sufficiently specific suggestions to direct the minds of worshipers: "Let us give thanks for God's gifts to us (1) in our families; (2) in our daily work; (3) in our friends and acquaintances; (4) in our life together in this community; (5) in the beauty of our surroundings in hill and valley, forest and stream; (6) in our state and nation; (7) in the Church of Christ," et cetera.

Many of our people do not know what to do with silence. Therefore the pauses cannot be too long, and it is wise to introduce matter from the Bible or from devotional literature to furnish suggestions and to keep awake the sense of being before God.

One can lead up to such an action of common prayer by reporting missionary advances or difficulties, by speaking of the work and workers in the congregation, in the Sunday School, or other agency; by mentioning any homes where sickness or sorrow or anxiety have a claim on the prayers of the Christian fellowship. Many people are helped to pray for themselves by joining in such services of guided prayer.

Silence, which the Society of Friends has found so conducive to communion with God, has been almost unknown as part of the worship of other Churches. In those of the Reformed tradition we have used it in the Holy Communion, and if the practice of having the organ played during the distribution of the bread and cup be now usual, the music should be kept pianissimo so as not to interrupt and distract the praying of believers face to face with Christ. Most people appreciate more opportunity for personal prayer in the common worship. It is impossible to voice all the pleas which a company of Christians carry on their hearts. In the intercession "for all who

are oppressed with sorrow . . . , need . . . , sickness of body or mind . . . , or any other adversity," a pause may be made after each word so that worshipers may insert for themselves those in their thought. Or after prayer has been offered for various groups in need, the prayer may continue, "And we carry into Thy presence those on our hearts today, whom we would commend to Thy wise and tender compassion, naming them in silence in Thy presence." Then a minute of silence should follow.

A minute of collective silence seems a long time, and gives ample opportunity for worshipers to present before God those on their minds. One will find other places in the service where occasionally silence may be profitably employed. It must never be so long, however, as to irk the impatient or to afford one more chance for the entry of wandering thoughts.

Other prayers, such as a general confession or a general thanksgiving, may be said in unison, and happily almost universally the Lord's Prayer is so offered. . . . Like other prayers to be said in unison, in order that the people may join at the first word, rather than after a clause or two has been spoken, it is well to lead up to it with some phrase: "And we sum up all our desires before Thee in the trustful words of Thy Son, our Lord, saying together: 'Our Father,'" et cetera; or: "We offer our faith, our purpose, and our prayer in the words of our Saviour Christ, saying with one heart and voice. . . ."

What has been said concerning the composition of public prayers makes it scarcely necessary to add that their careful preparation is no small part of a minister's weekly task. Some men may be able to prepare themselves without writing. The peril is that without the actual words before them they will not be sufficiently rigorous in self-criticism. Only by writing and rewriting are most of us able to avoid repetitions, or the too frequent use of the same words, and to omit unnecessary words (particularly adjectives!). One need not read prayers—although the prejudice against the custom seems rather silly—but if they have been written, one may go over them on Saturday evening, and again before the services on Sunday, and both matter and language will be sufficiently in mind. Only by the constant habit of writing prayers can one become competent for those numerous occasions when a minister is called upon to lead without a chance for premeditation. And only by writing every week will he discipline himself for the arduous and delicate task of directing Godward the spirits of men in common prayer and be saved from disgracing "that important service by mean, irregular, or extravagant effusions."

The Third
article of a series

Ministering in Times of Emergency
TO THOSE OF OTHER FAITHS

IN RESPONSE to numerous requests, THE CHAPLAIN is soliciting articles by responsible denominational leaders that will give guidance to military chaplains on ways in which they may render a helpful religious ministry to members of communions other than their own—especially in emergency situations when it is impossible for the attending chaplain to secure a chaplain or a civilian minister of the person's own faith.

The first two statements in this series appeared in the issue for August, 1954. They were "How to Minister to Christian Scientists," by Richard H. Chase, and "Ministering to Southern Baptists," by Alfred Carpenter.

HOW TO MINISTER TO SEVENTH-DAY ADVENTISTS

WILLIAM H. BERGHERM

Associate Secretary, Seventh-Day Adventist War Service Commission

SEVENTH-DAY ADVENTIST young men have many causes to be grateful for the kindly ministry of chaplains in the armed forces. On many occasions our young men have sought and obtained their help. The firm insistence of the youthful Seventh-Day Adventist on the observance of the seventh-day Sabbath, his position as a noncombatant, as well as some of the other tenets of his faith have often placed the Adventist recruit, newly arrived at a strange camp, in dire need of the sympathetic and understanding assistance of the chaplain. It is a pleasure, therefore, to have this opportunity of setting forth a few statements for the guidance of our armed forces chaplains.

Seventh-Day Adventists accept the Holy Bible as the divinely inspired Word of God. Therefore,

that chaplain's ministry which sets forth the truths of divine revelation contained in the Holy Scriptures will always be received with a warm welcome by men of this faith. Seventh-Day Adventists believe in the Godhead, or Trinity, as revealed in three persons (the eternal Father, the Lord Jesus Christ his Son, and the Holy Spirit); regeneration, or the new birth; baptism by immersion; the premillennial return of Jesus Christ to this world; and the Ten Commandment Law as the great code of God's kingdom.

Their belief in the Ten Commandments leads Seventh-Day Adventists to accept the seventh day as the Sabbath from sunset Friday night to sunset Saturday night. In matters of conscience they hold that a man is accountable not to the state, not to the church, not to man, but to God alone. Therefore, because they find the Sabbath to be a direct command from God, they believe that no one but God can absolve them from the obligation to keep this day holy under all conditions; and nowhere in the Scriptures do they find that God does absolve them. For this reason it is not possible for the Adventist Church to grant indulgences or to advise moderation in the application of the commands of God to service in the armed forces. In this respect, Seventh-Day Adventists hold that "every one of us shall give account of himself to God."

On a number of occasions we have been asked by chaplains if the church does not have certain rules prescribing that which Seventh-Day Adventist servicemen can and cannot do on the Sabbath. We wish to say that no such set of rules has ever been published, and perhaps never will be. In these matters, one's own conscience, as it is enlightened by the Holy Spirit, must be the guide. We are glad to offer, however, some well-defined p r i n c i p l e s which may guide chaplains seeking to interpret the conduct of Seventh-Day Adventists to superior authorities. These principles may be set forth briefly as follows:

Services generally accepted on Sabbath days

In ministering to the sick and wounded, Adventist men have stood ready to accept these duties any day of the week. During the Korean conflict the larger number of our men in Korea served daily on the front lines as medical aides and medical corpsmen. Whenever there was need for their assistance along these lines, they served regardless of the day.

Generally not accepted on Sabbath days

In performance of regular routine work which might be undertaken on another day, the sincere Seventh-Day Adventist will seek to arrange his program so as to be excused from such duties on the Sabbath. He includes in this cate-

gory such services as receiving pay, drills, attendance at inspections, routine guard duty, and all other routine work that could be done on another day. When confronted with the obligation to engage in such services on his Sabbath, our young man has been instructed to seek the chaplain's help in bringing about an arrangement whereby through exchange of labor, or by working overtime on other days, these duties may be performed to the satisfaction of the commanding officer without having to violate his own conscience.

Statement on relationship to authorities

Seventh-Day Adventist young men have no desire to transgress any military rule or to refuse obedience to lawful authorities. They desire to be obedient to the powers that be. They believe they have a definite obligation to the state as well as to God. In their relationships to superior officers they will seek to show respect and due subordination. However, when the orders of men prevent them from rendering obedient service to God, they can do no other than to follow the counsel given by the Apostle Peter, who said: "We ought to obey God rather than men." It is never to be understood in the sense that they do not choose to obey, but rather that they cannot obey and at the same time be true to their conscience.

The ministry of the wise and understanding chaplain extended to Adventist young men under these conditions has often resulted in bringing about an understanding of the principles involved and has been greatly appreciated. The average American chaplain's respect for the conscientious scruples of others who in sincerity may differ with him, leads him to offer willingly his services in their behalf.

Seventh-Day Adventist youth in the armed forces are largely found in the medical services. Here their problems, as Sabbath-keeping noncombatants, are greatly minimized.

During recent years a system of records has been set up by the General Conferences in which names and addresses of our men are maintained and are always available. Our men are usually informed concerning their nearest chaplain, post pastor, or church. However, we are very grateful to those chaplains, especially in larger rehabilitation or training camps, who post this information for the benefit of men newly arrived in camp.

Seventh-Day Adventists have ten chaplains in the three services, any one of whom would be happy to supply Seventh-Day Adventist literature to chaplains requesting the same. Or it may be obtained by writing to the War Service Commission, General Conference of Seventh-Day Adventists, Tako-

ma Park, Washington, D.C.

At this office reports are frequently received from Seventh-Day Adventist men telling of the fine service given them by chaplains of all denominations. Many chaplains have assisted them in solving their Sabbath problems. Others have taken time off from their busy schedule of appointments to meet with our boys on their Sabbath and preach to them or assist them in studying their Sabbath-school lesson.

In behalf of the General Conference and its world-wide membership, I wish to take this means of thanking the hundreds of chaplains in the armed forces of the United States who have so kindly assisted the young men of this church down through the years.

A "PASTORAL" PRAYER

[*Continued from page 7*]

summer's victory.

Some of us come to thee in joy, fortunate in love, happy in our families, prosperous in our estate. O God, for every benediction that makes more tolerable the pilgrimage of human life and at times fills our souls with rejoicing, we thank thee. Touch every happiness with sacredness. Melt it into unselfishness; translate it into service; let it not be clouded by pride; make it transparent so that thy Spirit can shine through it to human good.

Some of us are young and come up out of the gates of the dawn. O Thou who hast put into our control this fresh soil of a youthful life, let us not so exhaust it by frivolity that when the autumn comes no harvest can grow.

And some of us are old. Long ago we sang our matins in the morning; now we are ready for our evensong. Comfort us, we pray thee, through the final days of our pilgrimage, and let us catch foregleams of the eternal through the open door.

Some of us are strong. We are concerned about the good causes that mean weal to human life. In disinterested love of truth we give ourselves to science; we sincerely care for schools and homes and communities; we lift up our thoughts for the nation and pray for a day of international neighborhood. O God, put courage into our hearts, wisdom into our minds, strength into our arms. Let us not by any temporary failure be swayed. Give us a long look and a deep faith in the kingdom of God that shall come on earth; and send us forth, we beseech thee, with the baptism of thy Spirit so to live and work that we shall help to leave behind us a fairer world in which thou canst rear thy human family.

We ask it in the spirit of Jesus. AMEN.

(*From Riverside* Church Monthly, *IV [1930], 232, 244. By permission of Dr. Fosdick.*)

BOOKS

EDWARD L. R. ELSON

AMERICA'S SPIRITUAL RECOVERY

Edward L. R. Elson

Minister, The National Presbyterian Church

Fleming H. Revell Co. 1954 189 pp. $2.50

I have just finished reading this heart-warming book. When once you pick it up, it is difficult to put it down. It burns like a torch and shines like a star.

The book begins with a very sobering analysis of the world in which we live and the darkness which the philosophy of secularism has spread over our lives. Then Dr. Elson begins to push back the curtains, and you see the vision born of faith and Christian courage which will bring in, by the grace of God, a new order. Dr. Elson has a right to speak about America's spiritual condition because he has lived in the very center of

national forces that have quickened the conscience and fired the flames of faith.

Only a man who, like the prophet of old, has seen God in the whirlwind could write a book like this. It is an account of the stewardship of a prophet of God.

When you have read the book and go away from it, you thank God for men who stand up in the pulpits of our land preaching this gospel, unashamed and unafraid.

—Joseph R. Sizoo
Professor of Religion, The George Washington University

YEARBOOK OF AMERICAN CHURCHES

Edited by Benson Y. Landis

Associate Executive Director, Central Department of Research and Survey, National Council of Churches

National Council of Churches 1954 322 pp. $4.00 plus postage

With each annual edition of the *Yearbook of American Churches,* all those who ever have any need for accurate information concerning any and all of the religious bodies of the United States are put in increasing debt to its editor, Dr. Landis.

The yearbook for 1955, which is the twenty-third issue of this exceedingly useful handbook on the American churches, contains all the usual directories and statistical information. Here are to be found directories, not only of the religious bodies of the United States, but also of Canada; also, directories of national co-operative organizations, of local and state councils, of colleges and universities, theological schools, religious periodicals, and various service agencies.

Here also may be found the latest available statistical information concerning the more important aspects of American religious life, plus some new information concerning some present trends and new developments in the churches.

An additional valuable source of information for the historically minded is to be found in a list of depositories of church-history material and sources.

All chaplains would find it a compact and useful handbook of professional information.

—Marion J. Creeger
Director of The General Commission on Chaplains
Editor of The Chaplain

NEWS ROUNDUP

by Muriel Steffy Lipp

INTERNATIONAL

Half of the two million native inhabitants of the **South Pacific** are members of some church community, with Protestants outnumbering Roman Catholics about three to one. Largest of the South Seas Protestant communities is the Fijian church, with a membership of 123,411.

The greatest food relief program in the history of American churches was launched recently by Church World Service to send government surplus foodstuffs to needy peoples. Through it a minimum of 500 million pounds of government surplus foods and commodities, valued at more than $150 million wholesale, will be distributed throughout the **world.**

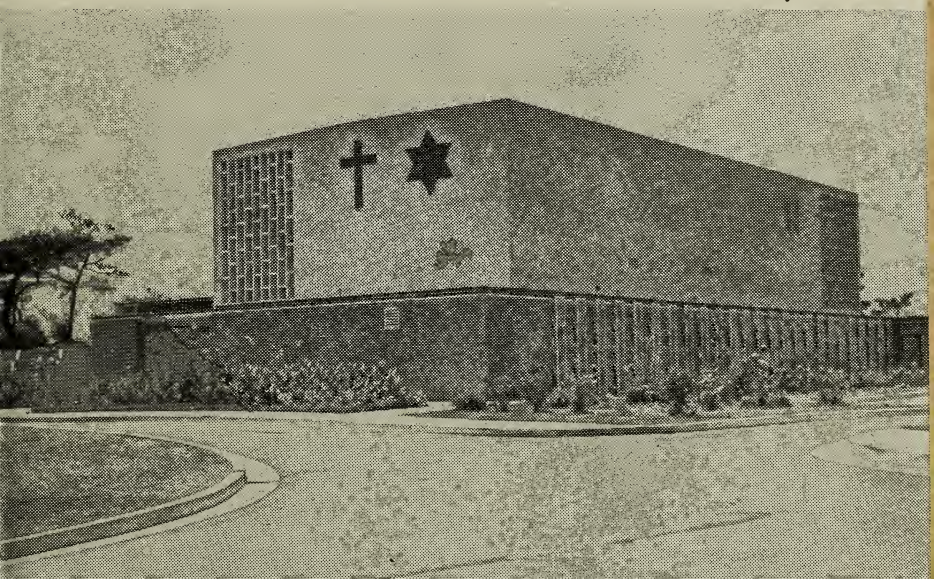
A new Christian mission has been opened in **Nepal,** land of Mount Everest and the fertile Himalayan valleys, where 7,000,000 people live under Hinduism. The United Mission to Nepal was launched last spring in Katmandu. It is sponsored by the National Christian Council of India; the Methodist Church; the Presbyterian Church, U.S.A.; and several other mission agencies.

NATIONAL

Major American magazine publishers recently condemned the minority

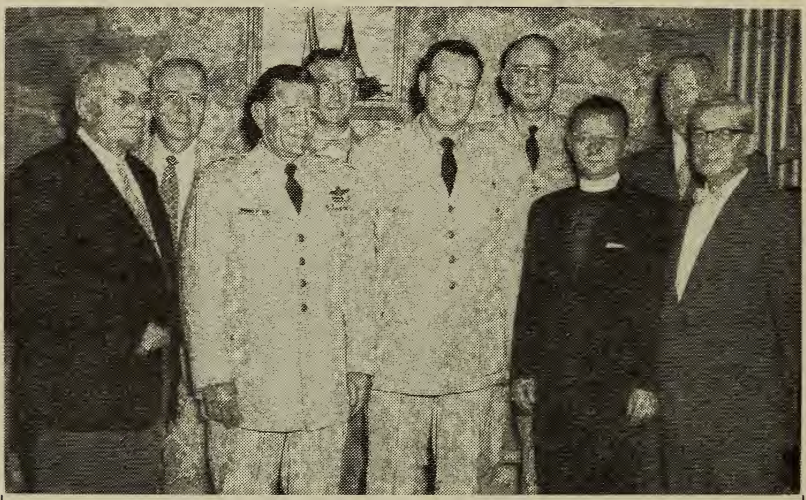
New U.S. Army chapel located in the Sukiran troop area, Fort Buckner, Okinawa

U.S. Army Photo



among them who publish "salacious. repulsive, or otherwise **objectionable printed matter.**" *Tide,* national sales and advertising journal, reports a program of control proposed by the Magazine Publishing Association, which represents 375 publishers.

The number of alcoholics in the United States has increased almost



TOWARD A MORE WHOLESOME ATMOSPHERE

The above representatives of the General Commission on Chaplains, the U.S. Air Force, and the National Council of Churches returned recently from a tour of military installations in the Far East. They made a survey of off-base leisure-time activities available to servicemen, and they consulted with missionary agencies near military bases. As a result, the Japan National Christian Council is co-operating with these U.S. Protestant forces to promote a healthier environment and to combat the present vice-ridden situation.

Plans have been made to establish off-base recreational centers in Japan, Okinawa, and Korea. Fund raising is being undertaken by the National Council and the General Commission.

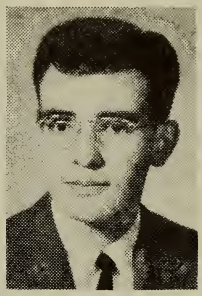
Above, from left: Elmer Fridell of the American Baptist Foreign Mission Society; Willard M. Wickizer, Chairman of the General Commission on Chaplains; Roger M. Ramey, commander, Fifth Air Force; Wallace C. Merwin of the Far Eastern Joint Office, National Council of Churches; Charles I. Carpenter, Chief of Air Force Chaplains; William J. Clinch, deputy commander, Fifth Air Force; Henry I. Louttit, chairman of the Armed Forces Division of the National Council of Churches; John C. Corbin, Board of Foreign Missions, Presbyterian Church, U.S.A; and M. J. Creeger, director of the General Commission.

50 per cent in ten years, according to E. M. Jellinek, consultant on alcoholism to the United Nations World Health Organization.

PERSONALITIES

Raymond F. McLain has left his post as general director of the National Council of Churches' Commission on Christian Higher Education to become president of the American University of Cairo, in Egypt.

Roderick S. French, 23, of La Grande, Ore., is the first American, and also the first person under thirty, to be appointed chairman of the youth committees of the World Council of Churches and the World Council of



R. S. FRENCH

U.S. Protestant religious leaders, on tour of Air Force bases in Europe, pause for tea at the home of General and Mrs. Lauris Norstad. From left are: Timothy Flynn, chaplain, New York University; James H. Griffiths, chancellor, the Military Ordinariate, New York; G. Paul Butler, editor of the book series *Best Sermons;* Constantine E. Zielinski, U.S. Air Force chaplain; M. J. Creeger, director of the General Commission on Chaplains; Silas A. Meckel, Air Force chaplain; General and Mrs. Norstad; Charles I. Carpenter, Chief of Air Force Chaplains; Rabbi Aryah Lev, director of the Commission on Jewish Chaplaincy, National Jewish Welfare Board; Robert J. Plumb, National Council of the Protestant Episcopal Church; Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky.; and Harry A. McKnight, Jr., Air Force chaplain.

U.S. Navy Photo

Christian Education. He is also chairman of the United Christian Youth Movement and a student at Union Theological Seminary, N.Y.C.

The new president of the National Council of Churches is **Eugene Carson Blake,** formerly Stated Clerk of the Presbyterian Church, U.S.A. He left Dec. 5 for a 3-week flying trip to the Far East to carry greetings at Christmas to GI's and chaplains and a message to churches of the Pacific.

Donald MacPherson Baillie, professor of systematic theology at the University of St. Andrews in Scotland and brother of World Council President John Baillie, died Oct. 31, 1954, at the age of 66. Author of a number of books, he will be long remembered for *God Was in Christ.*

Methodist Bishop **Urban V. W. Darlington,** who retired in 1944 after 48 years in the ministry, died recently at the age of 84.

Each Sunday dozens of people crowd into the Mannheim, Germany, school library to hear Mrs. J. C. Sutton of Shellman, Ga., drawl out the weekly lesson. Her class believes it's the largest adult Sunday school group in Europe. Chaplain James W. Currie, departing Mannheim area chaplain, says, "The library is the only place big enough to take care of the crowd that comes to hear Sadie Sutton."

Mrs. Sutton, the wife of an Army officer stationed in Mannheim, first started teaching in September 1953. Six persons came to her first class. Word of her teaching talent spread, and now there are rarely less than fifty persons in attendance. She also is active in local Mannheim church and welfare activities. She is president of the American Women's Club.

U.S. Army Photo

George F. MacLeod, leader of the Iona Community in the Scottish Hebrides is filling the recently created Harry Emerson Fosdick professorship at Union Theological Seminary, N.Y.C.

CHAPLAINS

Under the Navy's program of post-graduate training, ten chaplains have been selected to attend authorized schools for the 1954-55 academic year. The men and the schools they are attending are: Irving W. **Stultz,** Thomas J. **Richter,** Florian W. **Cassady,** and Jack W. **Hayes,** Harvard University; Francis L. **Garrett** and Richard G. **Hutcheson,** Jr., Union Theological Seminary; Wendell S. **Palmer,** University of Southern California; William F. **Doyle** and John J. **O'Connor,** Catholic University; and Eugene S. **Swanson,** University of Chicago.

Navy Chaplain **Jessie D. Harden** reported to Camp Lejeune, N.C., recently to relieve Chaplain **J. W. Cohill** as pastor of the Tarawa Terrace Community Protestant Church. Chaplain Harden was on Atlantic convoy duty during World II and with the Military Sea Transport Service during the Korean conflict.

Army Chaplain **Kenneth L. Ames** has been transferred from the Second Army chaplain's staff to the office of the Army Chief of Chaplains. He has been replaced by Chaplain **Alfred P. Lam,** formerly assistant post chaplain, Fort Lee, Va.

Chaplain **Kalman L. Levitan** of the Air Force is the new Special Consultant on Jewish Affairs for the Department of Defense Armed Forces Chaplains Board. He succeeds Chaplain **Joshua Goldberg,** who served in this post for four years.

U.S. Army Photo

There will be no cold feet in Garmisch, Germany, this year if Army Chaplain Augustus T. Noland *(above)* can help it. He initiated a drive to fit all needy children in the area with winter boots. Service personnel in the Garmisch area help him, as do local citizens who can afford to.

Air Force Chaplain **Frank W. Griffin** has been assigned to Parks Air Force Base, Calif., replacing **Philip L. Green,** who is now Protestant chaplain in the Madrid area, Spain.

Chaplain **John F. Gaertner** has replaced **Mitchell W. Phillips** as Third Army Chaplain. Chaplain Phillips has been assigned to Europe.

Chaplain **Frederick E. Morse** has received the Legion of Merit award for "exceptionally meritorious conduct" as deputy chaplain for the Eighth Army in Korea and later as personnel officer in the chaplains' section.

During a traffic snarl a horn-tooter began blasting his horn. A man in a car alongside looked over and politely inquired: "What else did you get for Christmas?"

—*Workman Service*

The average woman has a smaller stock of words than the ordinary man, but the turnover is greater.

When the average man argues with a woman, the final result is: "He came, he saw, he concurred."

—*Automotive Dealer News*

Egotist: a person who knows a good thing when he says it.

—Edna May Bush

Gossip: letting the chat out of the bag.

—Hugh W. Phillips

Alan Young was invited to address a psychiatrists' convention. "I suppose," said Alan, "they want me to lie down and say a few words."

—Erskine Johnson, in *Photoplay*

A famous psychiatrist was visiting Bermuda, and a prominent official happened to meet him. The official asked: "Doctor, how do you really tell if a person is insane?"

"Oh, we merely ask him a few questions that ordinary people can answer correctly."

"What type of question?"

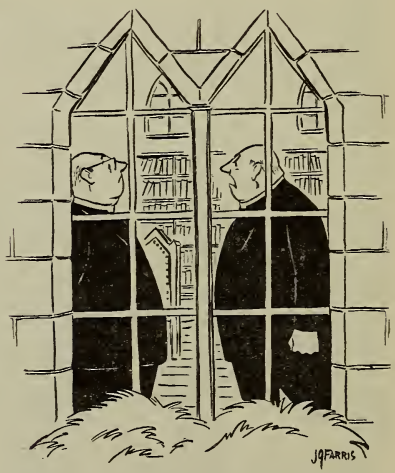
"Well," replied the psychiatrist, "this sort of thing. Captain Cook made three voyages around the world and died on one of them. Which was it?"

"Oh, I say," objected the official. I think that's a bit steep. I'm not very good at history."

—*The Teamster*

A well-known comedian protests that he is always being told one of his own stories. A clear case of the tale dogging the wag.

—*Punch*



"So I told him that as far as I was concerned he could go straight to heaven!"

[*Continued from outside back cover*]

May—Theme: "Man and Woman Before Marriage"
- Understanding Each Other
- Friendships Away from Home
- Live Clean!
- The Home I Want
- Our Home and the Community

June—Theme: "People of Faith"
- They Sang Their Faith
- They Lived by Their Faith
- They Wrote of Their Faith
- They Stood Up for Their Faith

July—Theme: "The Christian Faith Influences Great Documents"
- The Magna Charta
- Penn's Treaty and Roger Williams' Declaration
- The Declaration of Independence and the Constitution
- Lincoln's Second Inaugural

August—Theme: "Parables Jesus Told"
- Parables of Lost Things
- The Good Samaritan
- Parable of the Talents
- Parable of the Sower
- Parable of the Rich Fool

September—Theme: "How Important Am I?"
- What Is My Life Worth?
- For What Am I Expendable?
- My Money Is a Part of Me
- The Church Needs My Support

October—Theme: "The Christian Religion in the World"
- As Wide as the World
- Is One Religion as Good as Another?
- Am I Responsible for My Brother's Faith?
- What Is the Job of the Church?

November—Theme: "Why Do People Act That Way?"
- Why Do Good People Lie?
- Why Do Decent People Drink?
- Why Do Honest People Gamble?
- Why Do People Steal?
- Why Are We So Selfish?

December—Theme: "Christ's Life and God's Plan"
- In the Beginning Was the Word
- The Word Became Flesh
- His Own People Received Him Not
- The Voice of One Crying in the Wilderness

THESE PROGRAM studies will be carried month by month in THE LINK. Each will be written by a recognized leader in the field with the intention that it will be used in conjunction with the Bible as a basis for group discussions. Themes are organized around the "Common Commission Plan" now in use in major church groups. These studies are written especially for young people in the Armed Forces.

The major Protestant denominations have co-operated through the General Commission on Chaplains in sponsoring this program because they are convinced that there ought to be one program that all chaplains can use. The youth of these churches have expressed their conviction that there ought to be one fellowship program for all young people in service and have urged chaplains and youth to build effective fellowships in every possible unit or station.

The UNITED FELLOWSHIP MANUAL outlines the aims and purposes of the program and makes suggestions for using it. Please write to Joe Dana, the director (122 Maryland Ave., NE., Washington 2, D.C.), if he can help with further suggestions.

For a Happy new year with your service young people, United Fellowship of Protestants offers--

PROGRAM PLANS FOR 1955

January—Theme: "The Christian in an Era of Transition"

A HARD LOOK AT OUR SOCIAL VALUES
WHERE ARE EDUCATIONAL VALUES HEADED?
LET'S JUDGE OUR POLITICAL IDEALS OR VALUES
WHAT DIFFERENCE DO MY RELIGIOUS VALUES MAKE?

February—Theme: "The Christian in an Era of Transition"

JUDGING OUR ECONOMIC VALUES
LET'S EXAMINE OUR INTERRACIAL VALUES
A VARIETY OF INTERCULTURAL VALUES
WHAT MAKES ME A WITNESS FOR CHRIST?

March—Theme: "Christ in My Life"

DECISIONS CROWD ME
CHRIST AND MY GANG
THE CHRIST OF MY BIBLE
SHALL I PRAY TO CHRIST?
HE LEADETH ME

April—Theme: "The Power of Christ"

THE COURAGE OF CHRIST
CHRIST IS VICTOR
THE POWER OF CHRIST TO CHANGE—ME
THE POWER OF CHRIST TO CHANGE—THE WORLD

Continued on inside back cover